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**MISSION TO ENGLAND,
OR THE FIRST FOREIGN MISSION OF
THE LATTER-DAY SAINTS.**

About the first of June, 1837, Elder Heber C. Kimball was called by the spirit of revelation, and set apart by the first presidency of the church of Jesus Christ of Latter-Day Saints, then at Kirtland, Ohio, (N.A.) to preside over a mission to England, accompanied by Elder O. Hyde, who was set apart for the same work at the same time. In a few days Brother Joseph Fielding, priest, was set apart; and on the eve of the 12th, Elder Willard Richards, (having been absent several months, on a long journey, and having returned the day previous,) was called and set apart for the same mission.

The following morning, Tuesday 13th, these brethren gave the parting hand, bid farewell to home, and without purse or scrip started for England. They were accompanied 12 miles, to Fairport, on Lake Erie, by Elders Brigham Young, John P. Green, and Brother Levi Richards, and Sisters Kimball, Green, Fielding, (Brother R. B. Thompson and wife accompanied the mission to Buffalo, and Brother Fitch Brigham to Utica,) and others, with whom

they parted in the P.M. and went on board a steamer for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada to assist them on their journey, but were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th, (Elder Hyde having gone forward to New York from Rochester.)

Brother Fielding proceeded to New York, and on the 20th, Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, 30 miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time, (his father and mother having since died, also a sister whom he left in Kirtland) and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found Brothers O. Hyde and Fielding; also, Elders John Goodson, Isaac Russell, and John Snyder, priest, (who had come from Canada to join the mission) anxiously waiting their arrival, so that they might take passage on board the United States, which was to sail next day, but they arrived too late.

In New York, Elder Richards received some further means quite providentially, and on the 23rd, the brethren engaged passage to Liverpool on board the Garrick, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the church residing in the city, and having no house of his own, he procured his father's store-house for the use of the brethren, where they lodged on the floor, amid straw and blankets one week; eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in,—and there was no one to receive them into their houses.

Sunday the 25th, the brethren held a council at their lodgings, (Mr. Fordham's store) and organized, ready for taking their departure.

29th, the brethren sealed, subscribed, and forwarded 180 of Elder O. Hyde's "Timely Warnings," to the ministers of the different denominations in the city, and went on board the Garrick, which hauled out into the river and cast anchor. July 1st, the ship weighed anchor and was towed to the Hook by a steamer, where she spread sail, and in 4½ hours was out of sight of land.

With the exception of a strong wind on the 12th, there was generally a gentle breeze from the north-west during the voyage. On the 16th, Elder Hyde preached on the aft quarter deck, and on the 18th, Cape Clear was visible, (18 days out of sight of land) and on the morning of the 20th the brethren landed in Liverpool, 20 days from New York.

Here Elders Kimball, Hyde, and Richards found themselves on a fo-

reign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union-street, till after the inspection of the ship; and on Saturday the 22nd, took coach for Preston.

When they had alighted from the coach, and were standing by their trunks in front of the Hotel, in Preston, a large flag was unfurled over their heads, on which was printed in golden letters, "*Truth will Prevail*," at the sight of which their hearts rejoiced, and they cried aloud "*Amen*, thanks be unto God, **TRUTH WILL PREVAIL.**"

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall chapel, and the remainder of the brethren took lodgings in St. Wilfred-street, Fox-street.

The same evening, the elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his church to pray that God would send them his servants, and exhorted his people to receive their message when they should come.

Sunday 23d, as they had no place in which to preach, the seven brethren went to Vauxhall chapel, to hear the Rev. Mr. Fielding, and at the close of the morning service, Mr. Fielding gave public notice, that an Elder of the Latter-Day Saints would preach in the afternoon, in his pulpit. This was voluntary with Mr. Fielding, as no one had requested the privilege—and in the afternoon according to the notice, Elder Kimball gave a brief history of the rise of the church, and the first principles of

the gospel, and Elder Hyde bore testimony; after which, the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when Elder Goodson preached, and Brother Joseph Fielding bore testimony. At the close, Mr. F. again gave leave for preaching at the same place on Wednesday evening, when Elder Hyde preached and Elder Richards bore testimony, and from that time the Rev. Mr. Fielding closed his doors against the elders, and began to oppose the work, and stated that the elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to; much less (if possible) that they would "say nothing about baptism."

Nine of Mr. Fielding's members offered themselves for baptism; and Mr. Fielding presented himself before the elders and forbid their baptizing them, but he received for answer, that they were "of age, and could act for themselves," and on Sunday the 30th, they were baptized under the hands of Elder Kimball; Brother Geo. D. Watt being the first who offered himself for baptism in England, and is now an elder labouring in Edinburgh, Scotland. Elder Russell preached in the market-place in the afternoon, and from that day the doors of private houses were open on almost every hand for the elders.

July 31st, a council of the elders decided that Elders Goodson and Richards should go on a mission to Bedford, and Elder Russell and Priest Snyder on a mission to Alston,

Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season, but finding that he was like to loose all his "best members," he offered to baptize them himself, but they being aware that he had no authority, declined his friendly offers; whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock—but this iniquitous scheme succeeded little better than the other, only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure he has opposed.

Elders Kimball and Hyde, and Priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings, (Aug. 2nd) the meetings were attended by Miss Jennetta Richards, who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by Elder Kimball, after which she was confirmed at the water side, by Elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an Independent minister at Walker-fold, Chaidgley, whom she had found at Preston, and what she had done, and requested him to send

for Elder Kimball to preach in his chapel; Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walker-fold, Saturday eve, August 12th, and the day following preached three times in Mr. Richards' pulpit to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days, during which time Elder Kimball baptized several in the neighbourhood.

After a short visit to Preston, where Elder Hyde continued to preach and baptize, Elder Kimball returned to Walker-fold and continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighbourhood, and from thence the work went forth to Clitheroe, Waddington, Downham, Chatburn, Thornly, and Ribchester, through the labours of Brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2nd of August, and having letters of introduction to the Rev. Timothy R. Matthews, from Brother Joseph Fielding, (Mrs. Matthews' brother,) they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lecture of the elders, at his chapel vestry that evening. Mr. Matthews had previously been apprised of the Saints in America, through the medium of the Rev. James Fielding, of Preston, and the letters from America before referred to. In the evening, his church assembled in the vestry, and Elders Goodson and

Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who, at the close of the lectures publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return, wished to know why he did not set them the example.

After this, Mr. Matthews engaged another house in the neighbourhood for the elders to preach in, under the pretence that some of the proprietors of the chapel might not be pleased with the elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor; and another from the church of England, which he acknowledged to be descended from the church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th, Mrs. Braddock and four others were baptized by Elder Goodson. Soon after this, Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house in company with Elders G. and R., and Mr. Matthews and Mr. Saville mutually agreed to meet the elders on the bank of the river Ouse, at a specified hour in the afternoon, and attend to the ordinance of baptism.

At the hour appointed, Mr. Saville met the elders at the place previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptized, when the elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews' family that he had gone out in the country to preach.

In a day or two it was currently rumoured that Mr. Matthews had baptized himself, and this rumour was afterwards confirmed by Mrs. Matthews, who stated to Elder Kimball, at Preston, that Mr. Matthews had baptized himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptize myself," &c., and all this after Mr. Matthews had acknowledged to Elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the apostle, (Heb. v, 4) "No man taketh this honour unto himself but he that is called of God as was Aaron."

By the foregoing it is plainly to be seen that Mr. Matthews has attempted to take that upon himself which was never conferred upon him by the spirit of revelation, either by God, his angels, or his servants: viz. the holy Priesthood; and from that period Mr. Matthews began to preach baptism, and baptized those who felt it their duty to be baptized, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptize for the remission of sins.

Mr. Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordingly, for he continued to preach faith, repentance, baptism, for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter-Day Saints; but it was some time before he arrived at that heaven-daring conscience-seared hardihood, to lay hands on those whom he had baptized for the reception of the Holy Ghost, and at the same time, he acknowledged that he had not got the Holy Ghost himself, by *praying* that he *might receive* it,—(Query—How can a man communicate that which he is not in possession of?) and he now calls his church, the church of Latter-Day Saints. Thus has Mr. Matthews been running about from Bedford to Liverpool; from Liverpool to Northampton; from Northampton to Bedford, and other places; crying aloud in public and private, that the Latter-Day Saints and their doctrines came from hell.—

At the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of *hell* would be sanctified and made *holy* and *heavenly*, when administered by the tongue and hands of an *impostor*.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him), the Rev. Robert Aitken, commenced his attack on the principles of righteousness in Preston, and while furiously pounding his pulpit with the Book of

Mormon, and warning his people to beware of the Latter-Day Saints and their doctrines, saying that they and their record came from hell; called upon his people to use all their efforts to put down the work of God, or stop the progress of the Latter-Day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present his prayer has been answering on his own head.

After Mr. Aitken had preached against the corruptions of the church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c. &c.; after he had been visited by the elders of the church of Latter-day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had an authority to baptize; and at another time that he was afraid of them, and rejected their testimony, and last of all would not receive the elders into his house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep: yes, he has deserted his "*Christian Society*"—ceased to be an *Aitkenite*, and dissolved his co-partnership with father Matthews, as may well be supposed, returned, and taken "holy order" in mother church, against the corruptions of which he has testified so diligently from year to year, and is now about to enter on his parochial duties in St. John the Evangelist's church, Hope St. Liverpool, for no other reason, that the writer knows of, only that he could find no one who had authority to baptize for the remission of sins; and not possessing the faith of his father Matthews, to believe that the doctrines of the pit would become holy

and gospel doctrines, when taught by the tongue of wickedness and imposture; he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snyder returned to Preston, and soon after sailed for America.

Some years previous, the principles of the temperance society, (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the temperance people, it was often remarked by them that temperance was the forerunner of the gospel, which prophecy proved true, for when the fulness of the gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter-Day Saints procured the use of the Temperance Hall, in Preston, (a commodious building, originally erected for cock-fighting,) for their chapel, and commenced meeting therein on the 3rd of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control. Similar favours have been received from several other Temperance Societies in England, for which, the Lord reward them.

Elder Richards continued to labour against much opposition in Bedford and the region round about, until the 7th of March, 1838, when he returned to Preston, leaving about 40 members in charge of Elder James Laverder.

Elder Russell continued to labour at Alston, Brampton, &c., and re-

turned to Preston near the same time, leaving about 60 members in the care of Elder Jacob Peart.

At Christmas, 1837, Priest Fielding was ordained Elder, and several were ordained teachers, &c., at Preston; and in March, 1838, the church had extended from Preston to Penwortham, Longton, Southport, Eccleston, Whittle, Hunters-hill, Chorley, and the intermediate region, through the labours of Elders Hyde, Kimball, and Fielding, and the members amounted to several hundreds in the regions of Preston and Clithero.

During this month, Elders Kimball and Hyde were diligently engaged in organizing the different branches; and on the 1st of April, a general conference was called at Preston, when the organization of the churches was completed, and many were ordained; among whom were Elders Joseph Fielding, Willard Richards, and William Clayton, to the High-Priesthood, and set apart by Elders Kimball and Hyde, to preside over all the churches in England.

On the 9th, Elders Kimball, Hyde, and Russell, took leave of the Saints in Preston, and went to Liverpool, where they were visited by Elders Fielding, Richards, Clayton, and others, and on the 20th of April, sailed for New York, on board the Garriek, the same ship they came out on to England.

When Elders Fielding and Richards had returned to Longton, they found a pamphlet purporting to be by the Rev. Richard Livesey, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American pa-

pers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to condemn his heterogeneous mass of transatlantic lies, and form the wonderful production of the Rev. Richard Livesey's tract against the Latter-Day Saints, it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England, but since which he has found servants in abundance, to assist in this nefarious merchandize of his heart's delight.

The church at this time, was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding elders to a great extent, and as there were few labourers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgkin died at Preston on the 2nd of September, 1838, and it was such a wonderful thing for a Latter-Day Saint to die in England, that Elder Richards was arraigned before the mayor's court at Preston, on the 3rd of October, charged with "killing and slaying" the said Alice, with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

October 19th, 1838, Elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester; and from thence the work spread into Stockport, and other places in the neighbourhood, through the labours of Elders Clayton, Fielding, John

Moon, and Wilding. A small church had previously sprung up in Bolton, through the labours of Elder Wilding, and was continued by Elder A. Fielding. In the summer of 1839, Elders Clayton, Richards, and J. Moon laboured in Burslem with some success, and a small church was planted in Burnley by Elder Thomas Richardson, besides many who were added in the older branches, through the instrumentality of the local elders and priests, who were generally very faithful.

December, 8th, 1839, Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston, from America; and on the 25th, Brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13th, 1840, Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th, Brothers Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22nd, Elder Taylor left for Liverpool.

April 6th, 1840, just 10 years from the organization of the church, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Geo. A. Smith, and Reuben Hadlock, landed in Liverpool from New York; and on the 9th, Elder Kimball arrived in Preston, just 2 years from the day he left for America.

The arrival of the Elders caused the Saints to rejoice exceedingly,—for it had been prophesied by many, (not of the church,) that they would never come, and that Elders Kimball and Hyde would never return, but they are both now in England;

Elders O. Hyde, and G. J. Adams having arrived in Liverpool on the 3d inst., from New York.

HEBER C. KIMBALL,
ORSON HYDE,
WILLARD RICHARDS.

Preston, March 24th, 1841.

DIFFERENCE BETWEEN THE BAPTISTS & LATTER-DAY SAINTS.

From the "North Staffordshire Mercury."

SIR,—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq. for disturbing a congregation of "Latter-Day Saints," or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands;" but declined making an honest confession of those peculiarities which separate them as widely from the Baptists, as from every other denomination of the christian church. This was certainly prudent; but as the Baptists feel themselves dishonoured by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

I.—The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to

the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

II.—After baptism the Saints kneel down, and their priest laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saint." The Baptists regard such mummary with as much disgust as all Christians do.

III.—Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with Holy Oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of impostors who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

IV.—Not satisfied with the Bible, as a complete revelation from God, the "Latter-day Saints" have adopted a romance written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh as they arrive,

for the use of all who can swallow them. The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

V.—In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The lesser, or Aaronic Priesthood, is to hold the keys of the Ministering of Angels, and to administer in outward ordinances." "The power and authority of the higher, or Melchizedeck Priesthood, is to hold the keys of all the Spiritual Blessings of the Church—to have the privilege of receiving the mysteries of the Kingdom of Heaven—to have the Heavens opened to them—to commune with the general assembly and Church of the Firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the New Covenant." (See page 13.) So that in this wonderful priesthood, they have provided for an ample supply of new things in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only "Priest for ever after the order of Melchizedeck."

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delu-

sion, which they regard with equal abhorrence and disgust.

A BAPTIST.

Hanley, Feb. 16, 1841.

The foregoing article attempts to show the difference between the Baptists and Latter-Day Saints. We will now attempt to show the difference between the Baptists and Former-Day Saints.

1st.—The Former-Day Saints baptized *for remission of sins*, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd.—The Former-Day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite with the promise that great spiritual improvement would follow, Acts ii. 38—41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to "get religion" where they could find it.

3rd.—After baptism, the Former-Day Saints prayed for and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xv. 6. The Baptists say, "they regard such mummary with as much disgust as all Christians do."

4th.—Having, as they supposed the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with Holy Oil. Jas. v. 14, 15. Also to the power of prophecy. First Corinthians from 12th to 14th chapter. It need not be added that, the Baptists stand far removed from "such conceits," and have no part in them; nor in any thing pertaining to

the gifts and power of God: or to use the Apostle's own words, they have a form of Godliness, denying the power.

5th.—Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament), to that book, which (according to Baptist logic) Moses forbid them to add to, or take from. Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. "The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness," separates them to an impassable distance from the Former-day Saints: and how with all these differences the Baptists should ever have been thought by themselves, or any body else, to be the church of Christ, is difficult to imagine!

6th.—In order to carry on their strange work, or order of things, the Former-day Saints had two priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the Higher, or Melchizedeck Priesthood was to hold the *keys* of all the spiritual blessings of the Church, as Jesus said, "I give unto thee the *keys* of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven," &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. "To you it is given to know the mysteries of the kingdom,"—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn; and to enjoy

the communion and presence of God the Father, and of Jesus the mediator of the new covenant. Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the baptists would insinuate, "did aspire to a dignity which *they* say, "belongs only to him who is the only Priest for ever after the order of Melchizedek."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew that no two sects can possibly differ more widely from each other than do the Baptists and Former-day Saints,—and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was "every where spoken against." See Acts.

THE BOOK OF MORMON.

(From the "Times and Seasons.")

"The following article was forwarded to President Joseph Smith, by A. G. Gano, Esq., of Cincinnati, (Ohio.) It originally appeared in the "New Yorker," and is from the pen of "Josephine," supposed Gen. Sandford's daughter. We consider it one of the most candid articles that has ever appeared in relation to our people; though there is one error into which the learned and impartial authoress has fallen—it is in comparing the Book of Mormon to the Koran of Mahomet. Mahomet had not the advantage of the Urim and Thummim

by which the ancients were constituted seers—the article, however, is candid, and from the pen of a ready writer, and gives the most indubitable evidence that persons of taste, and high literary acquirements, are willing to give us an impartial hearing. Truth, naked truth, is all we ask, and we are ready for trial at the bar of reason."

"THE BOOK OF MORMON."

One of the greatest literary curiosities of the day, is the much abused "Book of Mormon." That a work of the kind should be planned, executed, and given to the scrutiny of the world by an illiterate young man of twenty—that it should gain numerous and devoted partizans here and in Europe, and that it should agitate a whole State to such a degree, that law, justice, and humanity were set aside to make a war of extermination on the new sect, seems scarcely credible in the nineteenth century, and under this liberal government; yet such is the fact.

The believers in the Book of Mormon now number well nigh 50,000 souls in America, to say nothing of numerous congregations in Great Britain. They style themselves Latter-day Saints, as it is a prominent point in their faith that the world is soon to experience a great and final change. They believe, and insist upon believing, *literally*, the Old and New Testament; but they also hold that there are various other inspired writings, which, in due season, will be brought to light. Some of these (the Book of Mormon for example) are even now appearing, after having been lost for ages. They think that in the present generation will be witnessed the final gathering together of all the true followers of

Christ into one fold of peace and purity—in other words, that the Millennium is near. Setting aside the near approach of the Millennium and the Book of Mormon, they resemble in faith and discipline the Methodists, and their meetings are marked by the fervid simplicity that characterizes that body of Christians. It is in believing the Book of Mormon *inspired* that the chief difference consists; but it must be admitted that is an important distinction.

This is their own declaration of faith in that point: A young man named Joseph Smith, in the western part of New York, guided, as he says, by Divine Inspiration, found in 1830, a kind of stone chest or vault containing a number of thin plates of gold held together by a ring, on which they were all strung, and engraved with unknown characters. The characters the Latter-day Saints believe to be the ancient Egyptian, and that Smith was enabled by inspiration to translate them—in part only, however, for the plates are not entirely given in English. This translation is the Book of Mormon, and so far it is a faint and distant parallel of the Koran. In much the same way Mahomet presented his code of religion to his followers, and on that authority the sceptre-sword of Islamism now sways the richest and widest realms that ever bowed to one faith. But the Saints have a very different career before them: their faith is opposed to all violence, and, from the nature of their peculiar doctrines, they must soon die of themselves if they are wrong. If the appointed signs that are to announce the approach of the Millennium do not take place immediately, the Latter-day Saints must, by their own showing, be mistaken, and their faith

fall quietly to the ground. So, to persecute them merely for opinion's sake is as useless as it would be unjust and impolitic.

The Book of Mormon purports to be a history of a portion of the children of Israel, who found their way to this continent after the first destruction of Jerusalem. It is continued from generation to generation by a succession of prophets, and gives in different books an account of the lost nation. The Golden Book is an abridgment by Mormon, the last of the prophets, of all the works of his predecessors.

The style is a close imitation of the scriptural, and is remarkably free from any allusions that might betray a knowledge of the present political or social state of the world. The writer lives in the whole strength of his imagination in the age he portrays. It is difficult to imagine a more difficult literary task than to write what may be termed a continuation of the Scriptures, that should not only avoid all collision with the authentic and sacred word, but even fill up many chasms that now seem to exist, and thus receive and lend confirmation in almost every book.

To establish a plausibly-sustained theory that the aborigines of our continent are descendants of Israel without committing himself by any assertion or description that could be contradicted, shows a degree of talent and research that in an uneducated youth of twenty is almost a miracle in itself.

A copy of the characters on some of the golden leaves was transmitted to a gentleman of this city, who of course was unable to decipher them, but thought they bore a great resemblance to the ancient Egyptian characters.

If on comparison it appears that these characters are similar to those recently discovered on those ruins in Central America which have attracted so much attention lately, and which are decidedly of Egyptian architecture, it will make a strong point for Smith. It will tend to prove that the plates are genuine, even if it does not establish the truth of his inspiration, or the fidelity of his translation.

In any case our constitution throws its protecting ægis over every religious doctrine. If the Saints have violated the law, let the law deal with the criminals; but let not a mere opinion, however absurd and delusive it may be, call forth a spirit of persecution. Persecution, harsh daughter of Cruelty and ignorance, can never find a home in a heart truly republican. Opinion is a household god, and in this land her shrine is inviolate.

JOSEPHINE.

REMARKABLE FULFILMENT OF AN AWFUL IMPRECATION.

In the month of February or March, 1835, Mr. Francis G. Bishop, a minister in the church of Jesus Christ of Latter-day Saints, came into the town of Oxford, New Haven County, and State of Connecticut, to preach the gospel. He delivered one discourse in the Methodist Chapel, Zoar Bridge. Mr. Asahel Mead, a member of the Methodist Episcopal Church, attended Mr. Bishop's meeting, and at the close thereof (having heard some things advanced by Mr. B., contrary and repugnant to his own views) said to some of his friends, that when Mr. Bishop returned to preach there two weeks from that day, he (Mr. Mead), would go at the head of a mob to

mob Mr. Bishop. He then said that if Mr. Bishop was right in his views and doctrine, he hoped that he should be taken away before the two weeks came around; if he was not, he would surely go at the head of a mob to mob Mr. B. So confident did he seem to be that he was right, and Mr. B. was wrong, that he repeated his request to be taken out of the way if Mr. B. was right. He emphatically requested the whole company to remember what he said. He indulged in abusing and slandering the Latter-day Saints very much.—His conduct ill comported with the character of a Christian.

He was taken ill in a day or two, became deranged, and the very day that he proposed to head a mob, he headed a funeral procession and was carried to his grave, a cold and lifeless corpse.

Having been eye and ear witnesses to the facts above stated, we cheerfully give our names to the world, in testimony of the same, by the request of Mr. Hyde.

BURR TOMLINSON,
CAROLINE TOMLINSON.

Oxford, New-Haven County,
Conn., Jan. 20th, 1841.

CONFERENCE MINUTES.

The Council of the Twelve assembled at Manchester, in the Carpenters' Hall, on the 6th day of April, 1841, for the first time to transact business as a quorum, in the presence of the church in a foreign land; being the first day of the 12th year of the rise of the church of Jesus Christ of Latter-Day Saints.

Nine of the quorum were present, viz:—B. Young, H. C. Kimball, O. Hyde, P. P. Pratt, O. Pratt, W.

Woodruff, W. Richards, J. Taylor, and G. A. Smith.

President Young having called the house to order, and organised the conference, then opened by prayer.

Elder Thomas Ward was then chosen clerk. The President then made some introductory remarks relative

to the organization of the church in the house of the Lord in America, in reference to the different quorums, in their respective orders and authorities in the church.

The representations of the churches and conferences throughout the kingdom were then called for.

<i>Locations.</i>	<i>By whom Represented.</i>	<i>Members.</i>	<i>Elders.</i>	<i>Priests.</i>	<i>Teachers.</i>	<i>Deacons.</i>
Manchester,.....	P. P. Pratt.....	443	7	15	9	0
Clitheroe Conference,.....	H. C. Kimball...	318	6	12	13	3
Preston do.....	P. Melling.....	675	11	15	13	3
Liverpool,.....	J. Taylor.....	190	9	8	4	3
Isle of Man,.....	do.....	90	2	4	2	0
London Conference,.....	L. Snow.....	137	3	8	4	2
Birmingham do.....	A. Cordon.....	110	4	13	4	1
Staffordshire Conference,.....	do.....	574	19	49	28	16
Garway Conference,.....	W. Woodruff....	134	5	6	4	1
Gadfield Elm do.....	do.....	408	8	33	11	1
Froome Hill do.....	do.....	1008	27	67	27	8
Edinburgh, (Scotland).....	O. Pratt.....	203	6	9	6	2
Glasgow, Paisley, Johnstone, Bridge of Weir, and Thor- ney Bank,.....	R. Hedlock.....	368	12	15	13	11
Ireland,.....	T. Curtis.....	35	2	0	1	0
Wales,.....	J. Burnham.....	170	2	5	3	3
Newcastle upon-Tyne,.....	A. Fielding.....	23	1	3	1	0
Alston,.....	J. Sanders.....	26	1	0	1	0
Brampton,.....	do.....	46	0	1	0	0
Carlisle,.....	do.....	43	1	0	0	0
Bolton,.....	Elder Crooks....	189	1	11	8	1
Dukinfield,.....	J. Albertson....	120	2	4	3	2
Stockport,.....	Elder Magan....	161	1	5	2	2
Northwich, Middlewich, &c.....	S. Heath.....	112	2	6	6	6
Oldham,.....	Wm. Black.....	86	1	4	1	2
Eccles,.....	do.....	24	1	3	1	0
Pendlebury,.....	do.....	62	0	2	1	1
Whitefield,.....	do.....	41	1	2	3	0
Radcliffe Bridge,.....	do.....	18	1	3	0	0
Total.....		5814*	136	303	160	68

* Near eight hundred Saints have emigrated to America, during the past season,—these are not included in this representation.

After these representations, the conference adjourned at 12 o'clock, till 2 p.m.

The conference met pursuant to adjournment. Opened by prayer.

Scattering members were then represented, consisting of near 50 not included in any of the above branches.

The president then proceeded to make some remarks on the office of Patriarch, and concluded by moving that Elder Albertson be ordained to that office. This was seconded by Elder Kimball, and carried unanimously.

• Resolved—That D. Watt be ordained a High Priest.

That G. J. Adams be ordained a High Priest.

That Amos Fielding be ordained a High Priest.

That Wm. Kay be ordained a High Priest.

That John Sanders be ordained a High Priest.

That Thomas Richardson be ordained a High Priest.

That James Whitehead be ordained a High Priest.

That Thomas Dunville be ordained a High Priest.

That James Galley be ordained a High Priest.

That George Simpson be ordained a High Priest.

Resolved—That the following persons be ordained Elders, viz :—
Wm. Miller, Wm. Leach, John Sands, Wm. Moon, Wm. Hardman, Wm. Black, John Goodfellow, Joseph Brotherton, Richard Benson, Theophilus Brotherton, John McIlwrick, and Wm. Green.

Resolved, That Manchester, Stockport, Dukinfield, Oldham, Bolton, and all the neighbouring branches be organized into one conference, to be called the Manchester conference.

Resolved—That the church in Bampton, Alston, and Carlisle be included in one conference.

Resolved—That the churches of Liverpool, Isle of Man, Wales, viz. Overton, Harding, and Elsmere be organized into one conference, to be called the Liverpool conference.

Resolved—That the Macclesfield conference include Macclesfield, Northwich, Middlewich, and Lostock.

Resolved, That Edinburgh conference include Edinburgh and vicinity.

Resolved—That the conference of Glasgow includes Glasgow, Paisley,

Bridge of Weir, Johnston, and Thorny Bank.

Resolved—That G. D. Watt preside over the Edinburgh Conference.

That J. Greenow preside over the Liverpool conference.

That Thomas Ward preside over the Clitheroe conference.

That Lorenzo Snow preside over the London conference.

That J. Gally preside over the Macclesfield conference.

That A. Cordon preside over the Staffordshire conference.

That J. Riley be ordained a High Priest and preside over the Birmingham conference.

That J. Mc. Auley preside over the Glasgow conference.

That Thomas Richardson preside over the Gadfield Elm conference.

That Wm. Kay preside over the Froomes Hill conference.

That Levi Richards have the superintendence of the Garway conference.

That P. Melling continue to preside over the Preston conference.

That J. Sanders preside over the Bampton conference.

The conference then adjourned till seven o'clock.

Met pursuant to adjournment, commenced by singing:

"When shall we all meet again," and prayer.

The Patriarch, P. Melling was then called upon to pronounce a Patriarchal blessing upon the head of John Albertson, previous to his being ordained to the office of Patriarch.—Laying his hands upon him he blessed him in the following words:

"John, I lay my hands upon thy head in the name of Jesus Christ; and by the authority of the Holy Priesthood committed unto me, I pronounce upon thy head the bless-

ings of Abraham, Isaac, and Jacob: and I say unto thee, that inasmuch as it is in thy heart to do the will of the Lord, thou shalt be blessed, and the desires of thy heart shall be granted thee; and the Lord God will enlarge thy heart; and inasmuch as thou wilt be humble and faithful before the Lord in thy calling, even that of a Patriarch, thou shalt be blessed, strengthened, and have great wisdom and understanding. Thy bowels shall be filled with compassion for the widow and fatherless; and I pray that our Father in heaven will take thee into his own care, and as he feels for thy welfare, thou shalt be made strong in faith, and the Lord shall bless thee and open thy understanding. Thou shalt know the doctrine of Jesus Christ, and the mysteries of heaven shall be open to thy mind.— Thou shalt also have the gift of prophecy and revelation, and thou shalt predict those things that shall take place to the latest generation. I pray that our Father in heaven may confer these blessings upon thy head: Yea, thou shalt be a mighty man, if thou wilt be a faithful man, and a humble man, so that thou mayest be an ornament to thy calling, and a blessing to thy posterity: Yea, thy posterity shall be blessed, and they shall become mighty upon the earth, and become blessed, inasmuch as thou wilt be faithful in all things, and watch unto prayer. Thou shalt finally overcome and be lifted up on high, and inherit the mansions prepared for thee in the kingdom of our God. Thou art of the blood of Ephraim; and I seal these blessings upon thy head in the name of Jesus Christ. Amen, and Amen.”

The Twelve then laid hands on J. Albertson, and ordained him to the office of Patriarch.

The ordinations of the High Priests then took place; but from the pressure of business it was directed that the High Priests who were present should retire to the vestry, with those who were to be ordained Elders, and there ordain them at the same time that the ordinations of the High Priests were proceeding.

These things being accomplished, several appropriate discourses were delivered by different members of the High Council, in relation to the duties of the officers in their respective callings, and in relation to the duties and privileges of the members; also, on the prosperity of the work in general.

A very richly ornamented cake, a present from New York, from Elder Adams's wife to the Twelve was then exhibited to the meeting.— This was blessed by them, and distributed to all the officers and members, and to the whole congregation, consisting of perhaps seven hundred people, a large fragment was still preserved for some who were not present.

During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight seemed universally to pervade the meeting. While this was proceeding, Elder P. P. Pratt composed and handed over to the clerk the following lines, which the clerk then read to the meeting.

When in far distant regions
As strangers we roam,
Far away from our country,
Our friends, and our home.
When sinking in sorrow,
Fresh courage we'll take,
As we think on our friends,
And remember the cake.

Elder O. Hyde appealed power-

fully to the meeting, and covenanted with the Saints present in a bond of mutual prayer during his mission to Jerusalem and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked that it was with the most pleasing and grateful feelings that he had witnessed the scenes of this day. And respecting the rich cake of which they had been partaking, he considered it a type of the good things of that land from whence it came, and from whence they had received the fulness of the gospel. He expressed a hope that they all might hold out until that day when they should be assembled to partake of the marriage supper of the Lamb.

The number of official members present at this conference was then taken, viz. :—

Quorum of the Travelling	} 9
High Council,.....	
Patriarchs,.....	2
High Priests,.....	16
Quorum of the 70 Elders,...	2
Elders,.....	31
Priests,.....	28
Teachers,.....	17
Deacons,.....	2

Elders Young and Wm. Miller, then sung the hymn, "Adieu my dear brethren," &c. And President Young blessed the congregation, and dismissed them.

BRIGHAM YOUNG,
Chairman.
THOMAS WARD,
Clerk.

Communications.

To the Editor of the Star.

Manchester, April 1st, 1841.

Dear Brother—I left London on the 26th February, and arrived in Bristol same day, where I found El-

der Kington busily engaged in the work of the Lord; he had opened a preaching place in this city, (which contains a population of about 200,000) and had raised up a small branch of 13 members. I preached three times while there in a saloon opposite the chain bridge, had good attendance and attention. Many seemed interested in the work, some believed, I baptized one. I believe there will be a good work in Bristol. I preached in the town of Monmouth to a full congregation, several offered themselves for baptism after meeting, which was left for others to administer. I attended the Garway conference on the 8th of March. Elder Levi Richards was called to the chair, Elder James Morgan, clerk. Four branches were represented, containing 134 members, 5 elders, 6 priests, 4 teachers, and 1 deacon; 3 were ordained to the ministry. After visiting as many churches as time would permit, and preaching daily to large congregations. I attended the Bran Green and Gadfield Elm conference, that met at the Gadfield Elm chapel on the 15th March, and heard 19 branches represented, containing 408 members, 8 elders, 33 priests, 11 teachers, and 1 deacon. I also attended the Frooms Hill conference which met at Stanley Hill, Herefordshire, on the 22nd of March, Elder Richards presided. I heard represented on this occasion 30 branches, containing 1,008 members, 27 elders, 67 priests, 27 teachers, and 7 deacons. The whole number represented at these three conferences was, 1539 members, 36 elders, 103 priests, 41 teachers, and 9 deacons, all of whom have received the fulness of the gospel in that part of the vineyard during the term of one year, besides many members and officers

who had emigrated to America. The increase for the last three months in that part of the vineyard is 278.—The work has continued to increase without ceasing since its first commencement in that part of the vineyard, and is still progressing. On the day following the conference, I parted with Elders Richards, King-ton and Kay, and left that part of the vineyard, and called upon the Saints in Birmingham, and West Bromwich; but had not time to hold public meetings with them. I had the privilege of joining Elder Smith in meeting the Staffordshire conference, at the magistrates assembly room, in Hanley, on Sunday the 28th of March, an account of which Elder Smith will lay before you. We arrived in Manchester on the 30th of March, in good health and spirits.

W. WOODRUFF.

Bolton, April 11th, 1841.

Elder Pratt,—I thought good to give your readers (through the medium of the *Star*) a short account of my labours in England. I landed in Liverpool on the 6th of April, 1840, and after attending the conference in the Staffordshire Potteries, where there were about 100 Saints; I remained there three months; the work continued to prosper, and 80 were added to the church in that time. I then left the church there to the care of Elder A. Cordon, and in company with Elders Kimball and Woodruff, visited the churches in Herefordshire, and vicinity; hundreds received our testimony and were baptized. From thence we proceeded to London, where we met with much difficulty in introducing the fulness of the gospel; the hearts of the people seemed barred against the truth, but the Lord blessed our

labours, and we succeeded in establishing a branch of the church there. My health being poor, I was coun-ciled by my brethren of the Twelve, to return to the field of my former labours in Staffordshire, which I did, leaving in London but eleven mem-bers. Since that time, my labours have been chiefly confined to the li-mits of the Staffordshire conference, which has until lately included Bir-mingham and Macclesfield, contain-ing 18 branches of the church, 580 members having been added since the time I commenced labouring there; many have been called to the ministry, who are faithful men, and willing to receive counsel. Although I have suffered much bodily afflic-tion during the past year, the Lord has blessed my labours abundantly, and I can say I never enjoyed my-self better in the discharge of my duty, than I have on this mission. Among the greatest blessings I have enjoyed, has been the privilege of attending four general conferences, and meeting in council with the 12. I can assure you that a meeting with those in whose company I have suf-fered so much tribulation for the gospels sake, both at home and abroad, by land and sea, is to me a privilege indeed. I am now prepar-ing to return home with my breth-eren, according to the instructions of the first presidency of the church; and as I take my leave of the Saints in this land, my prayer to God is that he would preserve his people from the hand of Satan, and prepare them for the coming Redeemer who is near at hand. I remain your ser-vant for the Gospel's sake,

G. A. SMITH.

Preston, April 13th, 1841.

Brother Pratt, Sir,—With pleasure

I take my pen to communicate a few lines to you, which you are at liberty to insert in your highly valued paper, should you deem them worthy of a place there.

I sailed from New York on the 13th February last, in company with our much esteemed and worthy brother, Elder G. J. Adams. We left the dock with the prayers and blessings of many of the Saints who were assembled to witness our departure. Their last benedictions were softened with the tears of sympathy and grief, mingled with joy at the prospect of the same truth that had won their affections, going to other nations also.—A steamer came along side and towed us out of the harbour,—a heavy breeze was blowing from the N.W., the vessel spread her sails to the wind, and just at the time the rays of the setting sun were painting the face of the waters with a golden hue, we bade farewell to our native country; and the American shores receded from our view, and were lost amid the pathless waters of the great Atlantic. What do you think were my reflections while riding away from the land that gave me birth, at the rate of ten knots per hour, on the bosom of the rolling deep. They were like the following: I have friends at home who would never let me want for the comforts of this life, if I would but remain with them. I have also, a good and kind-hearted wife, and two lovely little girls, whose last embraces will long be remembered,—their tears, their sighs, and their strong importunity for me to stay at home, left a lasting impression upon my heart. Add to this the fact that my eldest, (then only about three years of age,) would frequently come to me, a few days before I left, and put her arms around

my neck, and say, "O my pa, don't go away and leave your little daughter, and little sister and ma; but stay at home with us, for I will be a good girl." Then I reflected that I should not see them again for years, if ever. I considered what abuses, slanders, and perhaps violence, I might suffer in distant nations. Then I thought further, that I am depriving myself of the comforts of my family and friends at a time when their society is most desirable, and spend my life as a wanderer and a pilgrim on the earth. What has induced me to leave all these things—break all these strong ties, and thrust myself abroad upon the cold bosom of a wicked world? Is it for earthly honour? No! for I am received as an unbidden guest, and consequently unwelcome. I am laden with curses instead of honour by this generation; and he who can say the most evil things against me, and the cause which I plead, is considered the most pious and worthy man to be found. What is it then that has induced me to leave my native shores under these forbidding circumstances? I will freely tell you: The vision of the Lord, with floods of light and glory burst upon me; and the voice of the Most High bade me arise and go, trusting in him; and like Moses who forsook the court of Egypt, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season, for he had respect unto the recompence of reward; and so have I. And although I left my wife and family in full possession of one important qualification necessary for admittance into the kingdom of God, that is, "the poor of this world;" yet I have this confidence in those who have of this world's goods, that they will minister

to her wants while I am absent in Europe and Asia; for knowing that the Lord has spoken to me, I am not only willing to go to Jerusalem, but to die there if necessary. Paul once said, "behold I go bound in spirit to Jerusalem not knowing the things that befall me there;" and so say I.

We landed in Liverpool on the 3d day of March, after a passage of just 18 days. The sea was high and the winds strong, yet mostly from a favourable quarter. We saw brothers Taylor and Richards the same evening that we landed. In a few days after, I saw brother Kimball in this place, where we commenced our labours nearly four years ago. Our opposers were much troubled to see us walking arm in arm in the streets of Preston; for they had said that we would never return from America. On the 6th inst. I met in conference with eight of the quorum of the 12, making nine with myself. To meet these old companions in tribulation in a distant country, after having been separated from some of them nearly four years, gave me great joy. In fact, when I looked upon them in conference, I could hardly believe my own eyes. I would gladly have taken them all in my arms. I knew what opposition we had to encounter,—that we were looked upon as vagabonds—as the filth and off-scourings of creation: but we looked upon one another in a different point of light. We looked upon ourselves as poor, yet possessing all things—in fine, if we had been angels sent down from heaven, we could hardly have loved one another more. The opposition and persecution which we meet with, serves to increase our attachment to the cause, and to one another.

Before I left America, the fields were white already to harvest. Never

before did I hear such a universal cry, "come and preach to us! come and preach to us!" If I could have been divided into one hundred parts, and every part been an efficient minister, there would have been plenty of business for all. Many scores were baptized into the church. I left home in April, nearly a year since, and sailed from New York in Feb. last as stated above. The people in America were unwilling that I should come away at all. Hundreds and hundreds desired me to stay.

There were some very remarkable phenomenas which took place in that country while I was there. In the city of Cincinnati, Ohio, there appeared a large ball of fire over the city about the size of the moon apparently, at about two o'clock in the morning. The sky was clear, and the moon shone very brilliantly. This ball of fire burst suddenly, causing a very loud report; and the broken pieces flew in all directions, like blazing meteors. The earth shook like an aspen, the moon turned as black as ink. (using the words of an Editor of a daily paper in that city, who was an eye witness to the scene) Soon the moon began to emerge from the darkness in which it was enveloped; and as it began to shine forth, it shook and trembled as though it had been a body of jelly.

Again, soon after the representatives of our nation had assembled in Congress Hall at Washington last fall, the great chandelier in the Representative's Hall, weighing about six thousand pounds, fell with a tremendous crash and broke into a thousand atoms. At about the same time the female figure, representing the goddess of liberty, on the east side of the capital, holding the balances in

one hand, and the cap of liberty in the other, lost her hand which held the balances; it broke of itself just below the elbow, and the balances fell. If these things had been seen by the ancient Romans, they would have considered them ominous of their national light going out, and justice falling to the earth. Heavy shocks of earthquakes were felt in Philadelphia, and in New York while I was there. In Philadelphia, the shipping was much damaged at the docks, in consequence of the sudden rise of the waters occasioned by the earthquake.

In the city of New York, people were prostrated while walking in Broadway. The shock was felt in many parts of New England, and to the extremities of the state of Vermont. This reminded me of a saying in the Book of Doctrine and Covenants, where the Lord says to his servants, "After your testimony cometh the testimony of the voice of earthquakes, &c."

In the month of January last, I was preaching near the city of New Haven in the state of Connecticut, and the *New Haven Palladium*, a weekly newspaper, gave an account of a trumpet being blown in that city twice in 24 hours. At first, the people seemed to be much amused with it; but because of its continuance, the people became alarmed; for it grew louder and louder. I then read to the people out of the Book of Doctrine and Covenants, where the Lord said that he would send his angel to blow the trumpet long and loud, and all nations should hear it. I then said that the angel has, perhaps, commenced to blow his trump; and this admonishes me to blow mine; and it admonishes you to prepare. The

trumpet gives a certain sound, and now prepare for the battle.

Many other circumstances of like character I might name, but I have not time at present. I can hardly get time to eat or sleep. But you may hear from me again; as I am going across the continent to Jerusalem, I shall write you from time to time; and if I can gather up any thing that will be of service to you or the public, I shall take great pleasure in communicating it to you.

As ever, I am your brother and fellow labourer in the kingdom and patience of Jesus Christ, Amen.

ORSON HYDE.

AN
EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter-Day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, Greeting:—

Beloved Brethren,—Inasmuch as we have been labouring for some time in this country, and most of us are about to depart for the land of our nativity; and feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our counsel in the closing number of the first volume of the *Star*, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who rules and knows the hearts of men, for the heed and diligence with which the Saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of *union*, and consequently of *power*,

has been generally cultivated among you.

And now let the Saints remember that which we have ever taught them, both by precept and example, viz: to beware of an aspiring spirit, which would lift you up one above another: to seek to be the *greatest* in the kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our *union*, and consequently our *power*, which flows from the spirit, through the priesthood—which *spirit*, and *power*, and priesthood, can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-labourers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful to respect, not the eloquence—not the smooth speeches—not the multitude of words—not the talents of men: but be careful to respect the offices which God has placed in the church. Let the members hearken to their officers, let the priests, teachers, and deacons hearken to the elders, and let the elders hearken to the presiding officers of each church or conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-labourers, Levi Richards and Lorenzo Snow, to travel from conference to conference, and to assist brother Pratt in the general superintendence of the church in this country. These are men of experience and soundness of principle, in whose counsel the church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men from the time our first parents were expelled from the garden until now; it was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the deathlike silence and loneliness of an empty earth, and caused the desolate land to teem with life, and the desert to smile with joy. It was emigration that first peopled England,—once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wiles of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the overpeopled countries of Europe. With this view of the subject, the saints, as well as thousands of others, seem to be actuated with the spirit of enterprise and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place

formen of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c., so that the poor who go from this country can find employment. Therefore it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others to emigrate, and thus all arrive in a new country empty handed. In all settlements there must be capital and labour united in order to flourish. The brethren will recollect that they are not going to enter upon cities already built up, but are going to "build cities and inhabit them." Building cities cannot be done without means and labour.

On this subject we would call the particular attention of the Saints to the epistle, and also to the proclamation, signed by the first presidency of the church, published in the eleventh number of this work; and would earnestly exhort them to observe the order and instructions there given. We would also exhort the Saints not to go in haste, nor by flight, but to prepare all things in a proper manner before they emigrate; and especially in regard to their dealing with the world, let them be careful to settle everything honestly as becometh Saints, as far as lies in their power, and not go away in debt, so far as they have the means to pay. And if any go away in debt, because they have not means to pay, let it be with the design of paying as industry shall put it in their power, so that the cause of truth be not evil spoken of.

We have found that there are so many "pick-pockets," and so many that will take every possible advantage of strangers, in Liverpool, that we have appointed Elder Amos Fielding, as the agent of the church, to superintend the fitting out of the Saints from Liverpool to America. Whatever information the Saints may want about the preparations for a voyage, they are advised to call on Elder Fielding, at Liverpool, as their first movement, when they arrive there as emigrants. There are some brethren who have felt themselves competent to do their own business in these matters, and rather despising the counsel of their friends, have been robbed and cheated out of nearly all they had. A word of caution to the wise is sufficient. It is also a great saving to go in companies, instead of going individually. First, a company can charter

a vessel, so as to make the passage much cheaper than otherwise. Secondly, provisions can be purchased at wholesale for a company much cheaper than otherwise. Thirdly, this will avoid bad company on the passage. Fourthly, when a company arrives in New Orleans they can charter a steam-boat so as to reduce the passage near one-half. This measure will save some hundreds of pounds on each ship load. Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.

Sovereigns are more profitable than silver or any other money in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take paper money of that country until they become well informed in regard to the different banks; for very few of them will pass current very far from the place where they are issued, and banks are breaking almost daily. It is much cheaper going by New Orleans than by New York. But it will never do for emigrants to go by New Orleans in the Summer on account of the heat and sickness of the climate. It is, therefore, advisable for the Saints to emigrate in Autumn, Winter, or Spring. Let the Saints be careful also to obtain a letter of recommendation, from the Elders where they are acquainted, to the brethren where they are going, certifying their membership, and let the elders be careful not to recommend any who do not conduct themselves as Saints; and especially those who would go with a design to defraud their creditors.

In regard to ordaining and licensing officers, each conference is now organised, under the care of their respective presidents, who, with the voice of the church, may ordain, according to the gifts and callings of God, by the holy spirit, and under the general superintendence of Elders Pratt, Richards, and Snow. Licenses should be signed by the presiding officers.

There are many other items of importance, which we would gladly mention, had we time and space sufficient, but this must suffice for the present; and may the God of our fathers bless you all with wisdom and grace, to act each your part in the great work which lies before us, that the world may be warned, and thousands brought to the knowledge of the truth; and may he bless and preserve you blameless until the

day of his coming. Brethren and sisters pray for us. We remain your brethren in the new and everlasting covenant;

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF,
JOHN TAYLOR,
G. A. SMITH.

Manchester, April 15th, 1841.

EDITORIAL.

This No. closes the first volume of the *Star*. Twelve months have now passed since this arduous work was undertaken. So rapid has been the spread of truth, and so mightily have the judgments, signs, and wonders of the Most High God been manifested, that it has been impossible for our little journal to record all the news of interest which would come within the compass of our original design. But still we have this satisfaction, viz:—that we have improved our time and space to the best advantage in our power; by endeavouring to select from the inexhaustible variety of chaotic matter laying before us, that portion which seemed best calculated for general edification and information, on the subjects embraced in our prospectus.

We have had the satisfaction, during the past year, to record many sketches of the most glorious work of God that was ever accomplished in a single year, by instruments so few and feeble, and surrounded with circumstances so unpromising.

At the commencement of this volume the church in Europe numbered less than 1700 members: these were mostly confined to England. But from the minutes which we publish in this No. it will be seen that the truth has spread in one year over a great portion of England, Ireland, Scotland, and Wales; increasing its numbers to near six thousand members, besides many hundreds who have emigrated to America. This has been done in the midst of a flood of opposition unparalleled in the history of man.

Lies, Slanders, Misrepresentations, &c., in all their varied forms, have been heralded forth from the press and pulpit, and have come in upon the world like a flood of water out of the mouth of the dragon, to stop the progress of truth, but all in vain.

While so much has been done in this country, the church in America has pushed its conquests as it were with the rapidity of lightning. A few tents and huts in Nauvoo have given place to an incorporated city in 18 months; with numerous towns and settlements in its vicinity. While truth has spread in every direction through that extensive country.

It has also fallen to our lot to record many judgments, signs, and wonders, such as earthquakes, whirlwinds, tempests, floods, shipwrecks, and distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth. We must now close this volume of the book, by expressing our sincere gratitude to our agents and patrons for their aid thus far; and a hearty invitation for them to enter with us, into the opening volume of another, and we will venture to say still more eventful year. And may the Almighty aid us in this holy work, for Christ's sake. Amen.

PROSPECTUS,

For the Second Volume of the Star.

We would inform our agents and patrons that we purpose, if God will, to continue another volume of the *Star*, in monthly numbers, of 16 pages each, instead of 24; and each page to be much larger than those of the present volume, and on paper much finer and better, but without covers; and the price reduced to THREE PENCE.

This will enable the Saints and others to give them a wider circulation among the poor, or those who have but little means.—And we rely on the aid of the Almighty, and of all who feel interested in the spread of truth.

Brothers and Friends, will you do your best endeavours to support the press, and to aid us in the dissemination of the all-important truths which sanctify and prepare the soul for that eternal enjoyment in the age to come?

In addition to the usual interesting matter in this work, we hope the coming volume will be enriched with communications from Elder Hyde, who is on his way to the Continent and to Palestine, as a missionary to the Jews; and by correspondence from various sources, equally interesting.

MANCHESTER:

W. Shackleton and Son, Printers.

The word of the Lord to the Citizens of London, of every sect and denomination: and to every individual into whose hands it may fall—showing forth the plan of Salvation, as laid down in the New Testament:—namely, Faith in our Lord Jesus Christ—Repentance—Baptism for the Remission of Sins—and the Gift of the Holy Ghost by the laying on of hands. Presented by two of the Elders of the Church of Jesus Christ, of Latter Day Saints.

FEELING an anxious desire for the salvation of souls, we now lay before the world those principles which were taught by our Lord Jesus Christ, and his apostles; and as we implicitly believe the word of God, we declare that a full salvation cannot be obtained, except through obedience to *all* the commandments laid down in the New Testament. Our Lord Jesus Christ, previous to his ascension, gave *this* commission to his apostles: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved: but he that believeth not, shall be damned; and these signs shall follow those that believe:—in my name they shall cast out devils—they shall speak with new tongues—they shall take up serpents—and if they drink any deadly thing it shall not hurt them—they shall lay hands on the sick and they shall recover." Luke (chap. xxiv. 45—50) writes, that he (Jesus) then opened their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things, and behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endowed with power from on high; and he led them out as far as to Bethany, and he lifted up his hands and blessed them. Thus we see that the apostles, notwithstanding all the teachings and the many instructions which they had received from their Lord during a three

years' sojourn with him, were not fully qualified to preach the gospel—they had not been endowed with power from on high. In testimony of this, turn to the 2nd chapter of Acts, which reads thus: "And when the day of Pentecost was fully come they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." These things caused the people to marvel; some said they were drunk, but Peter, standing up with the eleven, said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words—these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." Now, we observe, that the apostles, after having received the Holy Ghost, were clothed with power, and began to preach unto the people Jesus crucified; and they being pricked to the heart, cried out, "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day were added unto them three thousand souls."

By this we plainly see, that the promise of the Holy Ghost was not confined to the apostles, neither to that nor any other particular age of the world; for Peter *distinctly* and *positively* said to *you* and to *your children*—to them that are *afar off*—even as many as the Lord our God *shall call*. Now, if this promise of the Holy Ghost was to continue, then, certainly, faith, repentance, baptism, must continue also: as the Holy Ghost was granted as the seal of their obedience unto these ordinances. If *one* of these principles be not essential, you may lay aside the *whole*, since *all* are equally the *commandments of God*. In proof of this, the Saviour, in the last chapter of Matthew, says, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all* things, whatsoever I have commanded you. And lo! I am with you *alway*, even unto the end of the world. Amen.” Now, every person possessing common sense, must allow, that when the Saviour said *all* things he did not mean *apart*. The question is frequently asked, on hearing a quotation from the word of God, “What does it mean?” We wish to be distinctly understood, that when the Lord speaks, or reveals his word unto the children of men, he means *just what he says*. The manner in which the word of God has been spiritualised, and the diverse interpretations which have been given by commentators and teachers of the people, in this day and generation of the world, is one great cause of the apostacy of the churches of the present day from the ancient Apostolic Religion. There has evidently been a departure from the faith once delivered to the Saints. Of *this* the many different systems is a sufficient proof, as the Scriptures teach us that there is one Lord, one faith, one baptism, and one body, as set forth by Paul, in Cor. xii. In Gal. i., the apostle also says, “Though *we*, or an angel from heaven, preach *any other Gospel* unto you than that which we have preached unto you, let him be accursed.” What was the Gospel which Paul preached? Why, that which was taught by Jesus Christ, Peter, and the rest of his apostles—baptism for the remission of sins, &c.

We now refer you to John, the forerunner of Christ, who preached faith in the Son of God, and baptism for the remission of sins. We read that “all Judea and Jerusalem came to John, to be baptized of him in Jordan, confessing their sins; and John testifies of him (Jesus) and said, I indeed baptize you with water, but

he that cometh after me shall baptize you with the Holy Ghost and with fire. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him ; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me ? Jesus answered and said unto him, Suffer it to be so now, to fulfil all righteousness : then he suffered him ; and Jesus, when he was baptized, went up straightway out of the water, and lo ! the heavens were opened upon him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo ! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." If it were necessary that the Saviour, who was a holy Being, should be baptized, in order to fulfil all righteousness, and to obtain the approbation of his Father—how much more necessary it is that we, being *unholy*, should be baptized for the remission of our sins, that we may lay claim to the promises of God. We find, in John, iii., that " Nicodemus came to Jesus by night, to inquire concerning these things ; and Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus inquired, how can these things be ? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Thus we see that these same principles were taught by our Lord Jesus Christ. Many persons believe that the Saviour intended this in a *spiritual* sense : whereas, Jesus *distinctly* said, *of the water and of the Spirit*.

Now, we can nowhere, in the teachings and sayings of the Saviour, find anything that can justify the custom of *sprinkling*, because the Redeemer said, " Except a man be *born* of water and of the Spirit, he cannot enter the kingdom of God." Now, we know that the word *birth*, as it is here signified, is a transition from one element to another ; and this could not possibly take place unless a man go down *into* the water, and become *buried* in it. Paul, in writing to the Romans, says, " Know ye not, that as many of us as were baptized *into* Jesus Christ, were baptized *into* his death ? Therefore, we are *buried* with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in the newness of life : for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. For as many of you as have

been baptized *into* Christ, have put on Christ." *Baptism*, in the original, signifies to immerse—to overwhelm. Now, unless we are *buried* in the water like unto Jesus Christ, we cannot be said to be *buried* with him by baptism. Neither can we expect to receive the approbation of the Father, by setting aside the ordinance of his Son, and substituting one in its stead, which has been made by man—which *sprinkling* evidently has, since it is nowhere to be found in the New Testament. *We* consider that baptism, by immersion, is equally necessary for our salvation, as faith, repentance, and the gift of the Holy Ghost. We also consider, that *all* the commandments of God are equally essential to be observed, as *Jesus* said, "He that believeth and is baptized, shall be saved: he that believeth *not*, shall be damned." These are the Saviour's words; we have neither added nor taken from them. We will farther refer you to Acts, x., which speaks of Cornelius, a devout man, and one that feared God with all his house—which gave much alms to the people and prayed to God alway. Notwithstanding all this, Cornelius was commanded by an angel to send for Peter, to tell him what he ought to do. When Peter came, he preached unto him *Jesus*. While he yet spake, the Holy Ghost fell upon all of them which heard the word, for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized, in the name of the Lord. This evidently *proves* that baptism is essential, notwithstanding that the Holy Ghost had been already poured out; if *not*, then the heavenly messenger had been sent in vain. This is the only instance on record wherein we read of the Holy Ghost being poured out previous to baptism.

We will farther refer you to the 9th chapter of Acts, and bring before you in testimony, the circumstances of Paul's conversion while on his way to Damascus, whither he was directed, that he might be informed of all things which were appointed for him to do, by one Ananias, a servant of God. Ananias said unto him, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." We might give various other testimonies; for instance, Philip and the Eunuch, who stopped the chariot at the first water, that he might obey the ordinance of baptism (although he had, but a few moments previous to

this, heard of Jesus for the first time). Both of these persons went down into the water, and came up straightway out of the water. The Eunuch went on his way rejoicing. We might also mention the jailor and his household, and many others.

We have given sufficient proof that baptism, by immersion, is one of the ordinances of the Gospel, and that it was instituted by Jesus Christ.

Now we desire to show, that according to the order of the Gospel, the Holy Ghost is to be conferred by the laying on of hands. This ordinance ought also to be administered, by those who have authority from God, otherwise it is illegal. It should also be administered only to those persons who believe, repent, and are baptized for the remission of sins. See Acts, viii. 12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Again, verses 14 to 17—"Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Here it is evident that they received the Holy Ghost by the laying on of hands, for Simon, seeing that this was the case, offered them money, that he might receive that power: but he was rebuked for his wickedness, in supposing that the Holy Ghost could be purchased with money.

For farther testimony, let us refer to Acts, xix. 4—"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him—that is, on Jesus Christ. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." See, also, Hebrews, vi. 2—"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Now, you discover in this passage, that baptism is mentioned in the *plural*, which signifies, the baptism of *water*, and of the Holy Ghost; which was conferred by the laying on of hands—and that it is in accordance with the order of the ancient Apostolic Church.

Now we will endeavour to show forth the effects manifested by the Holy Ghost anciently, and the blessings which flowed from it. Let us turn to Cor. xii.—The Apostle Paul tells us that no man can say that Jesus is the Lord, but by the Holy Ghost. Now, there are diversities of gifts, or blessings—namely, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, diverse kind of tongues, interpretation of tongues, dreams, visions, &c., &c.; which were all manifested in the Body or Church of Christ; in which were set, apostles, prophets, evangelists, pastors, teachers, &c., which were given for the perfecting of the Saints, and the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv.

Having presented before the public, in these pages, the Gospel of Jesus Christ, as it was anciently taught by Christ and his apostles, which consisted of faith, repentance, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the gifts, graces, and blessings, which were for the work of the ministry, and the edifying of the body of Christ; and which were to continue until *that* which is *perfect* should come; we also wish to say, that as God is an unchangeable Being, we firmly believe that the same Gospel and plan of salvation, Holy Ghost, gifts, and graces, are equally necessary for the salvation of men, the edifying of the body, and the work of the ministry, in *this* generation, as they were eighteen hundred years ago; as the Gospel was committed to the Gentiles for the express purpose of preparing them for the second coming of Christ—which coming is nigh at hand; this is *evident*, from the signs of the times.

That the people in this city may be without excuse in the great and coming day of the Lord; and in order that our garments may be clear of their blood, we feel unwilling to close our subject until we bear testimony, by laying before them, that the Lord has set his hand again the second time to recover the remnant of his people, which are of the house of Israel, and with them the fulness of the Gentiles. And hath also sent a holy angel, who hath committed the everlasting Gospel, and restored the priesthood, and sent forth his servants to cry repentance, and baptism for the remission of sins, and the gift of the Holy Ghost, and to prune his vineyard

with a mighty pruning, for the last time—in order to establish permanent peace upon earth, for one thousand years, during which time Christ will reign upon earth with his Saints, according to the testimony of John. The everlasting Gospel *must* go forth to the nations of the earth, to seal up the righteous, and to prepare them for the hour of judgment and dissolution that await the inhabitants of the earth: because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.—See Is. xxiv. 5.

O ye inhabitants of this great city! we call upon you in the name of Jesus Christ, to repent of your sins and wickedness, and come forth with broken hearts and contrite spirits, and be baptized in water for the remission of your sins, and ye shall receive the gift of the Holy Ghost; and be prepared to escape the judgments of God, which speedily await the world, and will come upon this generation like a whirlwind, and overtake them as a thief in the night—according to the testimony of the angel of God, who hath flown through the midst of heaven, saying with a loud voice, Fear God, and give glory to Him, for the hour of his judgment is come.—Rev. xiv. 8.

HEBER C. KIMBALL
—WILFORD WOODRUFF.

We are well aware that many persons feel disposed to condemn us, and to calumniate our characters, by styling us false prophets, and false teachers, without even taking the trouble to inquire into the truth of our mission, or concerning the doctrines which we preach; we would, therefore, call upon all those who are sincere searchers after *truth*, to act according to the apostle's advice—"Prove all things—hold fast that which is good." Solomon says, "He that judgeth a matter before he *heareth* it, is not wise." And the Saviour says, "With what judgment we judge, we shall also be judged—and with what measure we mete, it shall be measured to us again."

Any person desiring farther information respecting our doctrines, may obtain our publications at 40, Ironmonger Row, St. Luke's, London. We would also inform the public, that we preach on the Sabbath, at Mr. Barratt's Academy, 57, King Square, Goswell Road; entrance in President Street. Hours—Half-past Two; Half-past Six. Also on Tuesday and Thursday evenings, at Seven o'clock.

has been generally cultivated among you.

And now let the Saints remember that which we have ever taught them, both by precept and example, viz: to beware of an aspiring spirit, which would lift you up one above another: to seek to be the *greatest* in the kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our *union*, and consequently our *power*, which flows from the spirit, through the priesthood—which *spirit*, and *power*, and priesthood, can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-labourers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful to respect, not the eloquence—not the smooth speeches—not the multitude of words—not the talents of men: but be careful to respect the offices which God has placed in the church. Let the members hearken to their officers, let the priests, teachers, and deacons hearken to the elders, and let the elders hearken to the presiding officers of each church or conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-labourers, Levi Richards and Lorenzo Snow, to travel from conference to conference, and to assist brother Pratt in the general superintendence of the church in this country. These are men of experience and soundness of principle, in whose counsel the church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men from the time our first parents were expelled from the garden until now; it was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the deathlike silence and loneliness of an empty earth, and caused the desolate land to teem with life, and the desert to smile with joy. It was emigration that first peopled England,—once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wiles of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the over-peopled countries of Europe. With this view of the subject, the saints, as well as thousands of others, seem to be actuated with the spirit of enterprise and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

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Sovereigns are more profitable than silver or any other money in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take *paper* money of that country until they become well informed in regard to the different banks; for very few of them will pass current very far from the place where they are issued, and banks are breaking almost daily. It is much cheaper going by New Orleans than by New York. But it will never do for emigrants to go by New Orleans in the Summer on account of the heat and sickness of the climate. It is, therefore, advisable for the Saints to emigrate in Autumn, Winter, or Spring. Let the Saints be careful also to obtain a letter of recommendation, from the Elders where they are acquainted, to the brethren where they are going, certifying their membership, and let the elders be careful not to recommend any who do not conduct themselves as Saints; and especially those who would go with a design to defraud their creditors.

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